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EGYPTIAN NOTES.

BY PROF. J. G. LANSING, D. D.,

New Brunswick, N. J.

I. BASHMURIC.

The three different dialects of the Coptic language are called the Saidic, the Memphitic and the Bashmuric. The Saidic, as the name indicates, was the dialect of Upper or Southern Egypt. The Memphitic, as the name also indicates, was the dialect of the district of Memphis. The Bashmuric dialect was the dialect of the Delta, especially the Eastern Delta. But the origin of the term *Bashmuric* is not so evident as the names in the other two cases. There is no place in the Delta by the name of Bashmur, or anything like it, to account for the origin of Bashmuric as applied to this dialect of the Coptic. This has been investigated and tested. The following is proposed, however, as furnishing perhaps a more satisfactory derivation and explanation of the term Bashmuric.

Pass along the Delta in early spring, or when vegetation has nicely started. The owners of flocks and herds are going forth with them. Inquire of them where they are taking their flocks and herds. They reply نَبَشْمُرُهُمْ = "Nabash-murahum;" that is, *to pasture them*. The نَ = "na," is the Arabic prefix for the first person plural. The هُمْ = "hum," is the Arabic suffix for the third person plural. This leaves the word بَشْمُر = "Bashmur." The بَ = "ba," is the Bashmuric or Coptic definite article ΠΙ or Π. We have left, then, the noun شَمَر = "shamar," which means *pasture, shepherding place*. The word is still applied to the pasturing fields and plains of the Eastern Delta to-day. This throws light upon the origin of the shepherds and inhabitants of the Eastern Delta. They were descendants of the Hyksos, the Arabian shepherd kings. Confirmatory of this we find far more Semitic words in the Bashmuric than in the other Coptic dialects. Does not the Coptic and Arabic شَمَر = "shamar," *to pasture, shepherd*, give also some added light and force to the corresponding Hebrew שָׁמַר ?

II. THE EGYPTIAN NAME OF JOSEPH.

The Egyptian name given to Joseph by Pharaoh, as recorded in Gen. xli. 45, has received the following transliterations and interpretations:—

Hebrew: **סַפְנַת פַּעֲנָח** = “Safnath Paanaah.”

Septuagint: **Πονθομφανήχ** = “Psonthomphanek.”

Vulgate: “*Salvator Mundi Savior of the World.*” So others.

Coptic: **Ⲣⲟⲙⲟⲩ ⲡⲉⲛⲏⲕ** = “Psonthom Phanek.”

Targum, Syriac, and Others: “A Revealer of Secrets.”

Gesenius: “The Supporter or Preserver of the Age.”

Others: “The Food of Life,” or “of the Living.”

Renouf and Budge: “t’eft-ent-pa-anḫ” = “Store-house of the House of Life.”

Brugsch: “Governor of the District of the Place of Life.”



For convenience sake we may begin at the end of the name, going backwards.

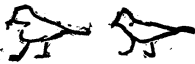

1st. “Paanḫ.” As the Hieroglyphic and Coptic show, and as nearly all are agreed, the last or second part of Joseph’s name, **פַּעֲנָח**, was, in the old Egyptian, “pa anḫ.” “Pa,” as shown by the Coptic, is here the masculine definite article “the,” the Coptic **ⲡⲓ** or **ⲡ**. “Anḫ” is “life” or “living one.” Brugsch, in this connection, in his *Egypt under the Pharaohs*, vol. II., p. 265, makes it “life.” But in *Records of the Past*, Brugsch translates, in a Delta inscription of the time of the Hebrews, the same expression “pa anḫ,” as “the Living One,” and refers it to God. And so, with good reason, we would render it here. We have the corresponding Hebrew expression in **אֵל חַי** and **סֵפֶר חַיִּים**.

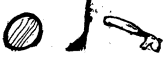


2d. **נַת** = “nath” in Safnath. The old Egyptian was “ent.” So Renouf, Budge, and others. The Coptic has preserved for us the force and significance of

this old Egyptian word or particle “ent.” The Coptic is **ⲉⲛⲧⲉ** = “ente,” and signifies the particle “of,” or “of” the sign of the Genitive case or construct state. So it is used not only in Coptic but in old Egyptian inscriptions. In the Hieroglyphic this particle was used between a noun and a verb. In the Coptic it is used between two nouns. This old Egyptian “ent” throws light upon, or perhaps indicates something as to, the origin of the Hebrew **אֵת**; e. g., Gen. iv. 1, “I have gotten me a man” **אֵת** = “of,” not **מֵן** = “from” (A. V.), or **עִם** = “with” (R. V.).

3d. **סַף** = "Saf," not "Zaph," as in the A. V. There has been more discussion in regard to the meaning of this part of the name. But upon examining the Hieroglyphic Lexicon or Vocabulary of Pierret, it is strange to see how there can be any doubt as to the word and its meaning. Pierret gives as follows :—

 and  = "sefi," "sif" =
"child," "son," etc.

 = "2 fils," "2 sons," and  =
"sef-sen."

 = "heb," corresponds, in the Rhind papyrus, to   =
"sa" = "filius," "son."

The precise correspondence between the old Egyptian "Sef," "Sefi," "Sif," and this Hebrew **סַף**, as the first part of the old Egyptian name of Joseph, is evident. "Saf," therefore, means "son;" and the old Egyptian name of Joseph means, therefore, "Son of the Living One," i. e., God.